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THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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JACKSON, MISSISSIPPI, JANUARY 3, 1901.

VOL. III, NO. 8

Spring Hill church goes on the honor roll for paying her pastor in full, with a surplus, before the close of the year.

The Fifteenth Avenue Baptist church, Meridian, is holding special prayer services each evening of this week, for the enduement of the Holy Spirit.

RIVERS OF LIVING WATERS is the title of a sermon preached by Dr. B. H. Carroll, and printed in a pamphlet containing 30 pages. Like all of Dr. Carroll's productions, it is well worth reading.

Our friend, S. W. Farmer, business manager of the Morehouse Clarion, Bastrop, La., was a pleasant caller at THE BAPTIST office a few days ago. He reports prosperity in his section of the country, and especially in his business.

Bro. Kerfoot's tract on "Organization," referred to in a former issue of THE BAPTIST is not, as stated in that issue, in the hands of Dr. Kerfoot, Atlanta, but can be had from Dr. G. M. Frost, Nashville, Tenn.

A. J. Fristoe has written a little work of about 20 pages, on the "Census Plan" of doing church work, which presents some suggestions worthy of the study of every pastor. They receive very hearty approval at the hands of Rev. T. G. Davis, pastor Second Baptist Church, Chattanooga.

Pastor Butler, of Natchez, and little son, Henry, were in Jackson, Monday, and paid this office an appreciated visit. He is greatly encouraged over the success of the work there, baptizing some one almost at every service, among whom recently was a prominent Catholic lady.

Bro. Rice writes: "Spring Hill deserves something better than Rice. Can't you find it for them? There is a fine field in Tallahatchie county for some energetic, consecrated preacher. Charleston, Spring Hill, Corinth, Mt. Pisgah and Tillatoba, Yalobusha county, have no pastor. Four of these churches would pay a salary of \$500, and furnish a home for the preacher. I served three of these churches, Charleston, Spring Hill and Mt. Pisgah, and I feel assured they will pay their pastor. I resigned the care of these churches to serve Cascilla and Sumner—the half of my time to each church. Some good preacher that wants a good home with a good salary and among a good people, will do a good thing to come up and see for himself."

Dr. Russell H. Conwell's congregation at the Temple, Philadelphia, observed a unique anniversary on December 31st. A watch meeting was held; and there was a baptismal service, when the pastor baptized his four thousandth candidate during the period of his eighteen years pastorate of this church.

Mr. Rockefeller has given another million and a half to the University of Chicago. About the same time his son, John D., Jr., gave \$250,000 to build a school for the poor in New York, and thus he walks in the footsteps of his father.

Once he looked with favor upon Mississippi College, through the American Baptist Educational Society—would that he would do so again.

It is said that many, many years ago, salt was so hard to obtain, but so necessary to have, that Roman soldiers were paid part of their wages in salt. Now the Latin word for salt is *sal*, and from that came the word *salarium*, meaning salt money. Finally the soldiers were paid only in money, but the term *salarium* was still used to designate these wages. From this old Latin word comes our English word salary. Do you see then why we say of a worthless fellow that he "is not worth his salt?"

In some notes in another column in this issue, brother Noffsinger intended to say "Bro. M. K. Thornton," but wrote it M. K. Johnson, and so it was printed. Also he desires to say that Bro. Thornton's little son was 5 years old, instead of "6 or 7." Turn to the article, "Notes," on page 7, and substitute these corrections and you will have it right. And since the article was in type, Bro. E. T. Mobberly has accepted a call to the church at Indianola.

Mr. Scott, president of the Rosedale bank that failed in 1898, has just done the unusual but right and honorable thing of paying off all deposits at the time of the failure, to the amount of \$100,000, out of his own money.

We have heard and known of many in the humbler walks of life, but it is the first instance of a bank president doing so.

Mr. and Mrs. Scott, on Christmas day, were presented with a handsome "loving cup" by the paid off depositors.

In doing as he has, Mr. Scott has simply done that which it was his plain duty to do; but for having done that, in a case where so many find it easy not to do it, he deserves a unique place in the "hall of fame."

An honest man is still one of the noblest gifts of God; and here is fresh evidence that he is still to be found in the earth.

From the *Baptist and Reflector* we clip the following paragraph—it is rich:

Appropos the 1641 theory, Dr. Lansing Burrows tells the following story: One German met another in San Francisco and asked him: "How did you come here? Did you come de water over?" "Nein" (no). "Oh! did you come de land through?" "Nein." "Well, did you come de Isthmus around?" "Nein." "Oh! then you haf not come." Some brethren who cannot find out how the Baptists came here seem to think that they have not come. And yet they are evidently here.

Dr. Whitsitt, judging from what we see in several of our exchanges, under whip and spur, is riding his little "hobby" furiously, in his endeavor to find out whether Southern Baptists are Catholics or Protestants.

The thing would be ludicrous indeed, if it were not so pitiable—they are neither the one nor the other; they are just old-fashioned Baptists, such as John, Paul and all the rest of the New Testament worthies were.

But whatever they are, or are not, they do not propose to be drawn up into fratricidal strife over an issue so absurd as the 1641 theory is—they are too busy with the Lord's work for that; and they have set their faces like a flint toward the future, for the salvation of souls, lest He, who is to come, should come quickly, and find them discussing where they came from, instead of trying to lead men to Christ.

It is not so much a question as whence they came, as it is, whither bound?

Dr. Geo. W. Northrup, head Professor of Theology in the Divinity school, of the University of Chicago, died at his home at Morgan park last Sunday, at the advanced age of 75 years.

He was easily one of the greatest theologians of his time; and had been a theological teacher for over forty years, meeting his classes until within a few days of his death.

If he had a "hobby" it was *Pauline theology*, on which, in the class room, he was incomparably great. None of those who ever heard him can soon forget his lecture on "Paul, a Servant of Jesus Christ"—or, "*The Dignity of Service*."

According to his own classification, he was a mild Calvinist, in contradistinction to the hyper-Calvinism of some former generations, which caused him to be charged as being tainted with Arminianism, but from which, when you heard him define his position, he was separated by the breadth of the poles.

Indeed, a great man in Israel has fallen—at his post, in a ripe old age, with his natural force not much abated.

OUR JOURNALISM.

CHAPTER II.

The article on "Our Journalism" in the Convention number of THE BAPTIST, July 5, 1900, closed with a playful, passing reference to the launching of the latest successful enterprise in Baptist journalism in Mississippi. It is, and has been all the while, the design of the present editor of THE BAPTIST to perpetuate the progress made by our religious newspaper in communications written biennially. Therefore, facts of interest as to the existence and personnel of THE BAPTIST were reserved for the article making the first biennial Statement as to the reception and support it has received from Mississippi Baptists.

The two men chosen by the Board of Managers of THE BAPTIST to project the enterprise were men of fine capabilities. The editor, Rev. J. B. Searcy, D.D., had large experience in religious journalism, and was well informed on the work of our denomination in the South, and was posted on the existing issues that vexed the thoughts of our leading men. To these recommendations, was added his age with the wisdom that had come to him in an eventful public life. Rev. T. J. Bailey carried to the paper fine business capacity. It need not excite incredulity, if it be said that, though a preacher, he is one of our most correct business men. He is animated by a Scotch persistency in routine work. The desk at which he works seems to fit him as his clothing. He also had graced the editor's tripod before his connection with THE BAPTIST.

Both the editor and the business manager were in hearty sympathy with our organized work. This unity of feeling produced a oneness in the character of THE BAPTIST. No number of the paper shows any personal antagonism between them. They walked together in harmony and shook hands in peace when their roads parted. Some religious newspapers forfeit their adjective. One's religiousness feels hungry when he has read them through, and his combativeness is satiated and plethoric. The proprietors of THE BAPTIST gave us from the beginning a clean paper, one that aided christian living and christian effort.

Dr. J. B. Searcy was born in Eufaula, Ala., in 1838, but came to Mississippi in 1851 with his father, who settled in Lauderdale county. Dr. Searcy's second birth was in our State. He was converted and baptized at Mt. Vernon church in Newton county, September 30, 1855. In 1857, he left our State to help the citizens of Louisiana and Arkansas to better living. One of his daughters was educated at Blue Mountain Female College, and is now the modest and model wife of Dr. W. T. Lowrey. Dr. Searcy was near us while away from us, and has gotten very near to some of us since his return to Mississippi. After the Civil War he was a correspondent of *The Baptist*, Memphis, Tenn., and was subsequently editor of that paper for Arkansas as Gen. M. P. Lowrey was for Mississippi. In 1869, Dr. Searcy was elected by the stock company as editor of the *Arkansas Evangelist*, now the *Arkansas Baptist*, which position he occupied until he sold his interest in the pa-

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per to Dr. B. R. Womack in 1884. In November 1892, he became associate editor of *The Baptist Chronicle* in Louisiana. Perhaps we should have permitted Arkansas and Louisiana to have and to hold him longer, but he was needed in the State of his second nativity at Corinth, and in January 1896, we called him home, and shall be loath to give him up again.

Rev. T. J. Bailey was "to the manor born." He is one of the gifts granted the Baptists by Holmes county, that generous missionary mother. He was educated at Mississippi College, and showed his capacity thus early for double work by making a good record as a student and winning a noble wife at the same time. For many years he was secretary and treasurer of the Convention Board.

Rev. T. J. Bailey was foremost in the effort to form a stock company "for operating one Baptist paper in Mississippi." I am informed that he was first encouraged in the undertaking by President B. G. Lowrey of Blue Mountain Female College. It was felt that no one man, or two men, would project the enterprise, and that a stock company could be formed with some effort, to put into effect the interest, which was then deemed necessary for the relief of the denomination from the disintegrating influence of the two existing Baptist papers in the State. A temporary stock company met in Brookhaven in July 1898. The design of the movement was commended at the time by the Baptist State Convention. Encouraged by this commendation, Rev. T. J. Bailey spent the following August in completing by subscription the capital stock of \$10,000, the stockholders being distributed throughout the State.

At a meeting of the stockholders, held September 5, 1898, Dr. J. B. Searcy was elected editor of THE BAPTIST, and Rev. T. J. Bailey business manager. The members of the organized board of directors were, Thomas McClelland, President; A. Flake, L. A. Duncan, S. L. Hearn, B. W. Griffith, Dr. J. E. Noble and J. T. Buck. The members of the present board of directors are, W. F. Yarborough, President; T. J. Bailey, Secretary and Treasurer; A. Flake, H. P. Hurt, L. A. Duncan, J. T. Buck and Thomas McClelland. Owing to the prevalence of yellow fever in Jackson, where the paper was to be published, the first number of THE BAPTIST did not appear until November 16, 1898. THE BAPTIST is to enter the new century after a prosperous existence of a little more than two years.

The managers and proprietors of *The Record* and *The Layman* cheerfully sold their interests, respectively, to THE BAPTIST in compliance with the expressed preference of the Convention for one Baptist paper in the State. *The Layman* transferred to THE BAPTIST its subscription list and good will August 20, 1898, and *The Record* did likewise August 27, 1898. THE BAPTIST began publication with a subscription list of \$6,000, and now issues above 5,000 copies weekly. The list of subscribers is somewhat smaller than the original one, a natural result of the change from a cheap paper to one more costly, and because of the fact that THE BAPTIST is now

published, as nearly as possible, on a cash basis.

Little effort has been made in the State to interfere with the consolidated paper interest. Some thought when THE BAPTIST began publication, that a cheaper paper than one costing the subscriber \$2.00 a year was sufficient to represent the interests of the Baptists of the State, but the denomination has remained practically a unit in support of THE BAPTIST. A paper was projected at Houston, and operated for several months as a "one dollar paper," but has suspended publication.

October 1, 1899, Dr. Searcy retired from the position of editor of THE BAPTIST, and Rev. T. J. Bailey was chosen editor and business manager. It was thought by the board of managers that the paper could not support an editor and also a business manager, and Dr. Searcy gracefully bowed out with a smile on his face, and as cheerful and happy as a lark in May. For five months after his resignation as editor of the paper, he assisted the editor in his manifold duties, at expiration of which period of time, he became pastor of the Baptist church in Biloxi, where he may be found at present, laboring with the energy of youth.

On January 1, 1901, THE BAPTIST ceased to be represented by traveling agents, and the duty of collecting for the paper now largely devolves on the pastors. THE BAPTIST is run on the strictest principles of economy. The printing of the paper is done by the lowest and best bidder, and there is no waste in the editor's office. The effort is made to give our people a good paper by such economic measures as shall protect its financial integrity. The editor of THE BAPTIST is attempting too much work; but he does not complain. At a meeting of the board of managers, November 10, 1900, Rev. W. P. Price was chosen to assist the editor—as Dr. Searcy did after his resignation—so long as such help may be deemed needful.

The ultimate success of THE BAPTIST in doing the greatest good for the greatest number of Mississippi Baptists depends upon the general appearance of the paper. It should not only be well printed, but have something to print well. An editor cannot make a great religious paper without the thorough co-operation of his constituency. A good denominational paper has contributions from good writers. It has the news from the churches, fresh and crisp. Its value is enhanced in the eyes of the people, when they see in it a fine, sensible communication from their pastor. Who can withhold his influence from an agency, so potent for good, as a clean, correct, choice religious newspaper?

Z. T. LEAVELL.

Port Gibson.

We will come to your help soon.—*Sid. Williams.*

This is his promise to come here. Many friends have prayed for Port Gibson in the past: please redouble your beseechings now. The devil's neck should be broken here in this effort. We crave earnest prayers.

J. E. PHILLIPS.

January 3,

1901

"Because"—"Except."

BY J. J. W. MATHIS.

The two words above, forming the "caption to this letter, will be found in 'The Revelation of Jesus Christ,' chapter 2, and verses 4, 5. The same shall be the basis, also of this letter—to the churches." For a number of years I have been deeply impressed with the necessity of a correct and corrective exercise of discipline in our churches, and for lack of which we have suffered great loss of power for good in the world. It has been the manifest good pleasure of God, in all his dealings with men, in word and deed, to so express himself as to be easily understood, and so has left men "without excuse" for his sins of omission and commission. So, likewise have reproofs, and exhortations to make amends—repent—been most clear and direct, although made tenderly and in love. Note well the loving language of him "who walketh in the midst of the seven golden candlesticks."—Rev. 2:1—as he addresses "the church of Ephesus;" "I know thy works, and thy labors, and thy patience, and how thou canst not bear those who are evil."

But, nevertheless, I have somewhat against thee. What! Somewhat against a church which has (good) "works, and labor, and patience, and which can not bear—tolerate evil doers? Yes, "somewhat against," but the reason is given: "Because thou hast left thy first love," on account of which the patient, loving Son of God, declares he will blot out this church, "except thou repent."

But let us read further commendation of the Lord Jesus of this church. "And thou hast tested those who say they are apostles, and are not, and hast found them liars."

"And hast borne, and hast patience, and for my name's sake hast labored and hast not fainted." Chap. 2:2, 3. "Nevertheless I have (somewhat) against thee." Again, this was said just before the blessed Christ said to this church, "Thou hatest the deeds of the Nicolaitans, which I also hate;" all of which only makes the words of him "who holds the seven stars in his right hand" the more emphatic, in declaring that, notwithstanding all these commendable characteristics, "I have (somewhat) against thee," and for which "somewhat" he says, v. 5, "I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent," so Jesus says: "Remember therefore, from whence thou art fallen"—fallen! From whence had this Ephesian church fallen? From her "first love," chap. 2:4. "First love!" What can this mean? It can mean and does mean this, namely: A heart so full of love for God as to so enable us to so adore him that he shall have absolutely, the first place in our hearts and lives; and thus to bring—by the spirit's help—our personal and church lives into such general conformity to his blessed will as to "abstain from all fleshly lusts which fight against the soul," and so not only possessing the excellent characteristics attributed to the church at Ephesus, but furthermore to love all that God loves and hate all that God hates and to so let our personal and church life declare. So shall we have power with God and men. Amen! Amen!

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Nominal Christianity.

It is a question whether nominal Christianity is not doing more harm in the world than downright heathenism. Take a so-called Christian nation, for example, and observe its character, work and history. England wages a war with China to allow her to flood the empire with opium; while America evangelizes the Philippines with a few thousand Bibles and cargoes of beer and other intoxicating liquors.

The heathens judge christianity by the representatives of their nation; hence drunken, swearing, brutal sailors or soldiers they regard as exponents of the faith. Further, the whisky traffic, sanctioned by governments, is an evil against which they protest, until ruthlessly drawn into its coils. Nominal Christians engage in this and other injurious business because of "the love of money." Consequences are nothing to them.

Nominal christianity is not only doing great harm abroad, but is a terrible hindrance at home. The distinction between a large number of professed Christians and unbelievers is so slight that the world cannot discern the difference. All "go to church," perhaps, and likely give about the same amount for the support of preaching and the furtherance of the gospel. On the other hand, they may likewise be seen at the theater, the card table and the dance.

There are those who follow conscience—a very unsafe guide, for conscience is educable. The Mohammedan is strictly conscientious, being trained that way—so with all religions. Then it should be borne in mind that conscience may be "seared as with a hot iron." God's word is the only chart and the Holy Spirit the guide, if we would walk in "the way, the truth and the life." True Christians "are the light of the world."

Honest Christians often differ; but they should be careful "to speak the truth in love." They should remember the words of the Lord Jesus, who said: "He that is not against us is on our part." Each has a duty, an obligation, and it is somewhat like that enjoined by Nehemiah: "Let each build the wall opposite his own house," being the substance. We have no time to dispute about plans—the work must be done, and that without hindrance.

Baptists are increasing, it is true, but not as they should. Some are "falling away"; coveting so-called social position; political eminence, or worldly pleasure—riches, because it secures these things. Possibly they possessed only nominal christianity instead of true faith, and have failed to study God's word in order to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

L. A. DUNCAN.

Pulaski Church.

Yesterday was a good day here. It was my pleasure to be at home church the first time for two and one-half years. The occasion was the farewell sermon of the much appreciated and admired pastor, Rev. D. J. Miley, of Daniel, Miss. Having been called to other churches he could not serve here longer, to

the regret of all the church. After the resignation all hearts and heads were fixed upon the former pastor, Rev. T. J. Miley of Mayton, Miss.

It was he, who under the appointment of the State Board five years ago, organized this church and was the first member received. These men stand for Baptist principles, for truth, for the church and for Christ. Be it said that popular applause, fame, glory nor money can, with all the power of the tempter, move the calm poise of this regnant soul.

I feel content in my Tennessee pastorate while such a man of God is pastor of my home church.

M. R. COOPER.

"Time or Money Misspent."

Some persons spend a good deal of time. Some spend all their money. Without time to do anything; without money to have anything. Each dime drops through the fingers so soon as it reaches the hand; and where is its return? Sometime it is a drink of whisky; sometime a piece of tobacco; sometime a fire-cracker, or a game of chance lost. They drink to yell, chew to spit, crack to be heard and game to go with the drift—parasites on the body politic. "Time" and "money" are spent with a lot of folks, and will doubtless become so with many another in the next short space—drink, tobacco, fire-cracker and game, rob many a man.

And why might not a tenth part be laid on God's altar? Why not all? Crack-brain would answer: "Misspent." All to Christianize, or evangelize, is "misspent." Not needed that law be conserved, righteousness maintained, or truth propagated." Yet, in his heart there is a voice, but not heard, only by himself; and he has no "time" and no "money."

One writer has said: "Never think that which you do for religion is time or money misspent." And another has said: "Honor the Lord with thy substance, and with the first fruits of thine increase." But, "Crack-brain" says: "Just that much out," while God says: "So shall thy barns be filled with plenty."

Let Christians improve their "time" and use their "money." The "five talent" man and the "two talent" man did these and were glad. The other was covered with shame. Who drinks, chews, cracks and games will scarcely have the "one talent" when the Master comes. Let us "watch and be sober"—"improve" and "use."

J. E. PHILLIPS.

Crystal Springs.

Acting on your suggestion, and in accordance with our custom, we took our Xmas offering yesterday for the worn-out preachers. We received something over \$30.00 in cash, and to-day I sent to Secretary Rowe an exchange for the amount.

Our church has paid pastor in full for 1900, and in addition about \$500.00 for improvement on the church property and contributed \$850.00 to Missions, Ministerial Education, orphans, church extension, etc.

W. A. McCOMB.

Ten Years Pastorate of Ellisville Baptist Church.

The Ellisville Baptist Church celebrated the tenth anniversary of pastor O. D. Bowen, on the 4th Sabbath of December 1900. The pastor was greeted with a large and appreciative congregation, composed of all denominations, and some of no denomination at all. He gave a history of the work of the church during the past ten years of his pastorate, ending on that day. When he took charge of the church ten years ago, the membership numbered 144. There have been added to the church during this time, by letter 101; by experience and baptism 103, aggregating 348. Losses by death, by letter and exclusion, 136; leaving the present membership 212. Contributions for all purposes during this time, \$11,916.00. This does not include the contributions for the relief of the poor around our homes, and surrounding vicinity, and contributions of individual members to help the poor struggling churches throughout this section of country. This amount will never be known here, but will be revealed in the "great day," for these have been laying up treasure in heaven. This faithful pastor has been greeted, from the first service, with large, attentive and appreciative congregations. He lives in the hearts of the people. They love him one and all, because of his faithfulness, and his consecrated life, his orderly walk and godly conversation in our midst, always looking after the spiritual and temporal welfare of the people, speaking words of cheer and comfort to all. He was called to the pastorate of this church ten years ago, and indefinitely; and if God spares his life, and does not impress him by the Holy Spirit to go to another field, the Ellisville church will not call another pastor in the next ten years to come. Jesus Christ and him crucified has been his theme; the substitutionary sacrifice of Christ instead of sinners, the heart of his discourses; the doctrine of Sovereign grace emphasized; the promises of the Gospel held forth, and its invitations extended to the lost sinner, while depending upon the Holy Spirit to make effective the proclamation of the gospel of salvation. It is needless to say, that his congregations throughout, have been large, the people desiring to be fed with the bread which comes from heaven. They always went away filled.

He has endeavored to develop his people in every way, and along spiritual lines, in holiness and in righteousness, and on all lines of Christian benevolence, inclusive of the poor and helpless around our homes, and reaching out and embracing the remotest section.

His pastoral visits have been extended to all, without partiality, to the poorest widow in her squalid poverty, as well as to the most affluent.

In his closing remarks he paid the following deserving tribute to his wife: "She may not forgive me for saying it, but I could not forgive myself if I did not say, that to myself-sacrificing wife belongeth much praise; for she has stood by her husband and encouraged him in the good work, and to her the pastor is indebted largely for whatever success may have crowned his labors. Not to this poor world, but to her observing Savior does she look for her enduring praise." *Deserved*

tribute. He then closed with this admonition, "Above all, let us give united praise to Him who hath loved us and washed us from our sins in his own blood, and who hath crowned us with loving kindness, and tender mercies, and whose Shekinah has encircled us, and whose grace has been sufficient in every emergency, and in every time of need."

"What has been done, has been done, and the record is on high. A book of ten chapters has been written by us during the ten years now closing, and is shut up; but will be opened in that 'great day' of final accounts, when the righteous Judge, whose eye has ever followed us, will meet out the rewards to each and every one of us according as our work has been, according to what we have done. We turn our backs to the past, and face the future, and let us all, with full purpose of heart, resolve to-day to live to His glory, and to do more for our God than we have ever done before. Let us enter the 20th century with our lamps all trimmed and burning, like servants who wait for their Lord. 'Blessed are those servants, whom the Lord, when he comes shall find so doing.'"

I wish to say the church is out of debt, and has always paid her pastor's salary. She is free from strife, schisms, or divisions, and peace and brotherly love prevails.

Owing to the faithful ministrations of the pastor, the membership is well indoctrinated, and united in the faith, for every member from the youngest to the oldest can give a reason for the faith that is in them.

This man of God whom we so fondly and so tenderly love; who for ten long, anxious, weary years, has sat as a faithful sentinel, with sleepless eyes, upon the watch-tower of this citadel of God's people, may he be spared to us, and the cause to which he is so devoted, many, many more years, to point out to us those paths of righteousness, and of peace, in which he himself so constantly and so faithfully leads.

T. J. H.

A Trip to Two Governors.

I left here on Saturday night at 9 o'clock for Meridian. I wanted to see the Chief of Police elect of Meridian. Found him at the opera house. The play lacked about ten minutes of closing. There were quite a lot of girls, with dresses about half long enough, on the stage. I saw quite a number of men come out that I know have their names on the church record, and no doubt there were some of the fair sex, that pretend to teach in the Sunday school, in there enjoying the exhibition of the lower limbs of their sisters, dancing.

About two o'clock Sunday morning I left for Jackson. Found the State officers, from the Clerk of the Supreme Court to the Governor, very courteous and obliging.

Before leaving Meridian I was in Elmore's restaurant, and two railroad conductors—one of the A. & V. and one on the N. O. & N. E.—were discussing their roads and rolling stock. One seemed to be a nice, refined gentleman; he was not profane. The other used about twice as many words as necessary to express himself—to get in his profanity.

With every sentence he took God's name in vain. There was a policeman standing within three feet of him as a listener, and, while it is a violation of the law for any person to swear and curse in the presence of two or more persons in a public place, he never attempted to stop him.

I spent the greater part of Sunday night at Harrison—a tough place. During one hour spent at the telegraph office I heard more profane swearing than I had heard on the M. & O. R. R. in twenty years. One man received an order he did not like, and of all the names he called his superior! even calling his mother a dog!! It seemed as natural for every one that talked to curse as it did for them to talk.

From there I went to Baton Rouge, La., where they license the saloon—and you could see their signs on the street—men with their reason dethroned and on the level, and even below, the brute creation. One Dutchman came into the barber-shop—named Lerhman—who said he was going to leave the place; the police were so tight on him about keeping his saloon open Sundays that he was going to leave and go to Shreveport or somewhere else. He said they never received a dollar from him, but they wanted it bad. "Of course, I paid my fines, but never have tipped them, and they wanted to run me away," and he was going.

I found the Secretary of State and Governor of Louisiana courteous, nice gentlemen.

The Louisiana Conference was in session, and closed about twelve o'clock. One of the ministers occupied a seat with me, and in our conversation I said: "Your Governor is like ours, a young man, though Gov. Heard is a younger man than Gov. Longino." He said: "Yes, he is a farmer boy and a Baptist." I told him our Governor was a farmer boy and a Baptist. He said: "Our Governor is an active, working Christian, and Superintendent of the Baptist Sunday school in Baton Rouge." I said our own Governor is a working, active Christian, but he was not a Sunday School Superintendent. (I might have said he sang in the choir.) He said: "We are very proud of our Governor," and I said we are also proud of our Governor, and he had just shown a Northern contractor the kind of a man he was. He said: "Our former Gov. Foster was a Methodist, but he did not work much at it," and I told him ours was ditto.

I think we should feel encouraged that such men can receive the nomination and election, especially in such a State as Louisiana.

I was thrown with Mr. W. M. Bludworth, of Meridian, and, from what I saw of him, I don't think the people of Meridian have made any mistake in electing him Chief of Police. I believe he will not perjure himself by not enforcing the laws found on the statute.

W. H. P.

Shubuta, Miss., Dec. 22.

The New Year.

Before us lies life's fair, unsullied page,
Whereon naught for us, nor against us
stands;
But ye assured faint heart, all will be well,
If, as we write, kind love
Castorains the hand.

ERON OPHA GREGO

A Woman's Prayer.

BY ANNA B. BALDWIN.

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!

O Lord, Thou knowest well how dark the way,
Guide Thou my footsteps lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power,
And make complaint!

Give me a heart, O Lord, strong to endure;
Help me to keep it simple, pure;
Make me unselfish, helpful, true;
In every act, whatever I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife.

To keep content!

—Ladies' Home Journal.

Move Forward.

For the past one hundred years Baptists in America have been giving their thoughts and efforts to evangelize the world. They have wrought well, and with much wisdom. They have sought to reach the masses with the Gospel and in good measure have succeeded. At the beginning of the Nineteenth Century they had grown to an estimated number of one hundred thousand; in 1800 they were one to fifty-three of the United States, and in 1850 they had become one in twenty-nine. Now they are about one in every seventeen. The century now closing has been one for ingathering, and for the enlargement of our Redeemer's kingdom.

We have been somewhat in a hurry to carry out our Lord's command to "disciple all the nations," but not that hurry that always made the best speed.

Bro. Lewis Ball once said, "My concern in preaching was to catch the sinner, and baptize him, and before his head was dry to go for another. I didn't take time to teach him, —to train him. This was my mistake." There is a nugget of wisdom left to us in the experience of this man of God.

What will the churches and pastors do with the vast numbers who have been caught and put into our fold? "Take time to teach them, to train them" for service in the kingdom of our Lord?

No plea is here made that less effort shall be used to press the preaching of the gospel upon the world of sinners, but that more attention shall be given to the training of those whom the Lord has given to us as co-laborers in his service.

Without turning our attention from evangelizing, we ought to add to our efforts the duty of developing the men and women whom God has given to his churches. This will be a main work that will demand our attention at the beginning of the new century.

I happen to have before me now the minutes of three associations in our State, one of these in its report on appointment asks the churches of her membership to raise for objects of beneficency apart from home expenses, twenty cents *per capita*, the other asks for the same objects about one dollar *per capita*; the other asks her constituency to raise for these

objects a little over two dollars and twenty-five cents *per member*.

Some associations will do next to nothing the coming year for missions and Christian education; There will be a larger membership of churches in many associations that will take no part in the general work of co operation for world evangelization; there will be a still larger number of individuals who will not be at all enlisted in giving the gospel to the perishing at home and abroad.

How can the condition of affairs be met and remedied? Pastors must lay it upon their hearts and then lay it upon the hearts of their brethren to change this state of things.

The work must *begin* with the pastor; it ought to *begin now*. Talks to the members in pastoral visitation ought to form the staple of conversation. The pastor ought to regard it as "his business" to be about this matter; then let him organize his church for this work. The press of our Sunday School Board is turning out literature in abundance that will be exceedingly helpful. Nothing will ever take the place of the pulpit for effectiveness in informing and inciting the brethren for heartiness and activity in Christ's work. To get out of old ruts will take time and money; it will take perseverance in prayer and steadfastness in purpose. When will the great body of Baptists go to work unitedly, systematically, in downright, dead-earnest to give the gospel to the world? I pray that the Spirit of God will open the eyes of the 10,400 Baptists in Mississippi to see their opportunity and use it for their Redeemer and Lord.

R. A. COHRON.

Cleveland, Dec. 25, 1900.

A New Precedent Among Baptists.

In THE BAPTIST of Dec. 20th, we have an account given of a presbytery failing to ordain young brother D. G. Varnado solely on the grounds, as I understand it, of his educational qualifications.

Now in regard to this I wish to say that I do not find in the Bible any certain educational qualifications to which a brother must attain before he can be ordained.

True enough he must be apt to teach and we all must know something before we can teach it, yet some of our brightest lights in the pulpit have been men whose school advantages were very limited. To prove this I need only mention the names of William Carley, John Bunyan, C. H. Spurgeon, M. P. Lowrey, Bozeman and others. In fact it is one of the peculiarities of the Baptists that while we have as a denomination, favored education all along, yet, there has never been set up by the denomination, an educational test for the ministry.

If a man shows himself apt to teach and gifted at winning souls, the Baptist polity all along has been to liberate him and let him go gather in the sheaves.

This principle is in keeping with the entire freedom which they preach and practice. "A bruised reed will He not break and smoking flax will He not quench."

There may have been something peculiar in the case of young brother Varnado. I am quite sure there was something peculiar in the action of the presbytery in advising against his ordination solely on the grounds of his educational qualifications. "He has attended about two sessions at the Poplarville High School. Has helped me in two meetings at Clear Creek church and both times seemed to preach acceptably to the people."

This church gave him a unanimous call to be effective when he should be ordained at the same time petitioning for his ordination."

Might it not be that sometimes when we think we are taking such long strides forward we are, in fact, only slipping backward?

Truly,
M. A. SHEPPARD.

Dec. 24th, 1900.

College Tidings.

The boys and the noise are gone. Ten days at home with mothers and sisters will, I hope, fit them for better work during the opening months of the new century. We hope for a number of new students after the holidays. Let them come! \$25.00 will pay tuition fees from January 1st, to close of session.

Why should we have that President's home? Not for the sake of the President, but for the sake of the college.

1. It will bring an income to the college and be one step more toward independence.
2. Because it will enable the President to live where he can take better care of the property and students.

Let it be built during the first year of the new century and may it stand 100 years.

A merry Christmas and a glorious New Year to all our friends.

Yours hopefully,
W. T. LOWREY.

Bro. J. G. Brock, of Brock, Miss., graced our sanctum the other day. He is now 84 years old, has been married fifty-nine years, and says that the wife of his bosom and old age is as pretty as in the "honeymoon" in the long ago. And yet there are those who say there is no such thing as love, and that marriage is a failure.

Bro. Brock reads THE BAPTIST, pays for it and likes it—and there are others who do just as he does; are *you* one of them?

"Let Something Good Be Said."

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown;
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

BILOXI AND THE BAPTISTS.

BY J. B. SEARCY.

PART I.

BILOXI takes its name from a tribe of Indians that used to live in this country, and had their town near where Ocean Springs now stands. We are told that the word "Biloxi" means "broken pot," and was applied to this tribe of Indians because they had been broken off from the large tribe of Choctaws that lived in North Mississippi.

It has been two hundred years since this portion of country was settled by white people. In 1699, D' Iberville, a French Canadian, established a French settlement on this coast, built a fort and called it "Biloxi." That fort was evidently a little south of Ocean Springs, and its site is, perhaps, now in the Bay. Within these two centuries, this territory has been under five different governments: The French controlled it sixty-four years; from 1699 to 1763. They ceded it to the English government, who held it from 1763 to 1783, twenty years. The English ceded it to Spain in 1783, and they held it till 1803, just twenty years. From 1803 till 1819, its control was in dispute between the United States and Spain, but in 1819, Spain ceded her claim to the United States. It remained under the stars and stripes forty-two years—till 1861—when it became a part and parcel of the Confederate States; but, after four years, it sued for its old place under the national flag, and it has constituted a very important part of the United States ever since.

D' Iberville, the first settler, was a Roman Catholic, and with him he had a priest, Anastase Douay, who lost no time in establishing the Roman Catholic religion, and other forms of religion were not tolerated by the officials of the colony. The emigrants came mainly from Spain, Italy, Sicily, and other Roman Catholic countries, so that Baptists and Protestants seem to have been unknown here until the United States obtained control of the territory.

FIRST BAPTIST PREACHING.

As early as 1830, Elder George Davis moved from Georgia to Green county, in this State. He preached along the Pascagoula river, and as far west as Back Bay of Biloxi.

HISTORY OF BILOXI BAPTIST CHURCH.

Church history is by no means easily traced at any time. Lack of attention in keeping the records in complete detail, pestilence, war and fire, with many other possible contingencies, make it very difficult to obtain complete history of a church, even for a short time.

The record of the First Baptist Church of Biloxi was destroyed or lost during the Civil War between the States, so we are left to tradition as to the planting and watering of the Baptist church in this place. Rev. O. D. Bowen, in his "Historical Sketches," says that "The first preaching by Baptists in the town of Biloxi was in 1845 or 1846, and about 1846 a church was constituted and was supplied with preaching from time to time by

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January 3,

Elders P. P. Bowen, Daniel Stanford, R. H. Simms, Charles Long, and E. H. Hempstead, and an occasional visit by others." Among the occasional visitors was the now venerable and highly esteemed Dr. J. T. Freeman, of Starkville, Miss., who, in 1857, spent several months here, recuperating his health and preaching to this people.

In 1850, Rev. P. P. Bowen became missionary of the Home Mission Board of the Southern Baptist Convention, on the Gulf coast, and Biloxi was one of the points he supplied. In 1855, he was appointed jointly by the Home Mission Board of the Southern Baptist Convention and the Board of the Mississippi Baptist State Convention, the latter board assuming half his salary. The "little flock" at Biloxi built a house of worship; but during the war they were scattered, private parties occupied the house, the record was lost, and the church, to all human appearance, became extinct.

In 1875, Rev. J. B. Hamberlin, of Meridian, Miss., came to the coast for the recuperation of his health, hardly expecting to live during the year. To his delightful astonishment, he improved rapidly, and was soon able to preach. He found a few of the scattered members of the old church, and some others that had moved to this place, who were anxious to co-operate in church work. He succeeded in regaining the building and church property, had it renovated and made suitable for a place of worship; and, on the 24th of May, 1875, reorganized the First Baptist Church of Biloxi, with the following members, viz.:

Bro. A. C. Mason and the following sisters: Lou Elder, B. J. Bradford, Maggie Bradford, Elizabeth Craig, Amelia Crawford, Catharine Craig, Mary Bennett, Susan L. Vanderpool, C. M. Andrews, Caroline S. Fewell.

One man and ten women! About this time the Mission Board of the Mississippi Baptist State Convention employed Rev. J. B. Hamberlin as their missionary on the Gulf Coast, and he served this church, in connection with other mission work, till December 7, 1879, when he resigned the work here to take charge of the church at Vicksburg, Miss.

On the 7th day of November, 1880, Rev. O. D. Bowen was chosen pastor under the appointment of the State Mission Board. During his pastorate, the present church house on the north side of Division street where Delaunay street ends, was built. After laboring arduously and successfully as a missionary on the coast for ten years, Bro. Bowen resigned December 7, 1890.

Rev. J. J. W. Mathis was chosen missionary pastor by the church and the State Mission Board, March 16, 1891.

In the summer of 1894, Bro. Mathis was granted a leave of absence during July, August and September, and Bro. W. F. Yarbrough (now pastor of the First Baptist Church at Jackson, Miss.) served this church as supply. Bro. Mathis resigned the care of this church on September 25, 1895.

Rev. H. M. Crain became pastor by the action of this church and the State Mission Board, February 9, 1896. He resigned the work here, August 15, 1897.

Rev. W. Bilbro was chosen missionary

pastor June 8, 1898, and resigned July 23, 1899.

Rev. J. B. Searcy, D.D., accepted the pastorate of this church by the request of the church and the State Mission Board, November 26, 1899, to begin work December 1, 1899, and is the present incumbent, at this time—"Thanksgiving Day," November 29, 1900.

And in accordance with the action of the church on the 18th of this month, we are met here to lay this "corner-stone," and to deposit in this copper box these records.

Report on Young People's Work.

At the last Baptist State Convention at Aberdeen the Committee on Young People's Work requested that the State Manager of the B. Y. P. U. in Mississippi call a meeting, for the purpose of organizing a State B. Y. P. U. convention.

Pursuant to the call of this committee a meeting was convened at Canton on Nov. 21st, and a permanent State convention was effected by electing Arthur Flake president and L. P. Leavell secretary. The object of such an organization was discussed, and also the best methods of pushing the work in our State.

THE BAPTIST kindly consented to give a portion of its space to this work. This department has been edited in an able manner by W. P. Price.

We are sure that almost every pastor has felt the demand for such an organization in their field of work. None will question the wisdom and the need of developing our young people in every department of our work. This movement is an effort to meet this condition. Some have not given their influence and support to this work for fear that it will weaken the activities of our churches instead of enkindling them. We feel sure, however, if these brethren will only consider the two great objects that this movement is striving to accomplish that they will give their heart and hand in carrying it forward:

1. A devout and systematic study of God's word. Baptists are not afraid to have the search-light of revealed truth turned upon the faith that is so dear to them. It is the lack of this knowledge that accounts for the instability of many of our young people. There is a great need for a deeper and wider knowledge of the gospel of Christ, the power of God unto salvation.

2. The next great object of this Young People's work is consecrated service to the Lord. A union is not an appendage or a prop to the church, but is the church directing its activities along certain lines. It is the training of young hearts to love Christ more, and young hands to be more skilled in the work of the Master. The demand of the new century, that is now upon us, is for men and women, grounded in the faith, filled and inspired with a zeal for missions, and the consecration of what they are and have to the God whose we are and whom we serve.

Your committee would urge upon every pastor to give this work a trial and see the fruits that will be brought forth. We would also request that each church send a delegate to our State B. Y. P. U. convention, that meets at Clinton next October.

1901

Allowance for Human Nature.

Frailties of human nature remain with a Christian although he be a converted man. Paul says, "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."

It is said that during the war, Gen. R. E. Lee and some noted men of the army were conversing about the Bible, when some one said, he had wished that the account of Peter's denial of Jesus had been left out, as it seemed so unbecoming the Christian character, and was not such as we would like to have presented before the world. Gen. Lee replied, Do not leave that account out by any means; for it is the frailty of human nature which I see in the character of that illustrious disciple that gives me encouragement in the midst of my failing to live a perfect life.

No doubt the imperfections in the characters of prominent men, mentioned in the Bible, are recorded for a purpose; and while they do not sanction transgression, they should palliate our criticism. Christ made allowance for the frailty of human nature in Peter, and kindly, through an angel messenger, sent him word of his resurrection, and the prospect of soon meeting, as compassionate Master and loving disciple. In this Christ has set us an example worthy of our imitation, to bear with a weak brother.

I heard Bro. Altom tell of a minister in Tennessee, in the days of General Jackson, who listened to a reckless man, using the name of Christ in a most profane manner, without saying a word; but when the man began to abuse Gen. Jackson, his indignation was so wrought upon that he called for a stick saying, "He shall not talk so about Gen. Jackson in my presence."

It is expected that a man will vindicate the character or name of a dear friend, parent, sister, or wife; and we commend him for showing some harshness in doing so; but whose name is entitled to our vindication more than that of our Savior?

J. H. B.

"Not Rich Toward God."

Self-centered, own affairs, engross all—not God's. God has no such affairs. His are mercy, truth, love; and these go outward from himself.

The "rich fool" only thought of self—"My barns"; "Soul, thou hast much goods"; "Eat, drink and be merry."

This "fool" was not rich toward God, because he thought not of God. The man who thinks of God tends Godward. It were impossible to think constantly of God and His goodness, and this not follow. "The goodness of God leadeth thee to repentance," and in repentance one beholds the face of God.

Then there is the thinker of God, who becomes partaker of His goodness, while "the wicked, through the pride of his countenance, will not seek after God," therefore "God is not in all his thoughts"; and, not having God in his thoughts, he betakes of his own little stool until enveloped in the flames.

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God must have the thoughts, affections, will, love—all—then He is enthroned, and we are rich indeed; are enlarged and walk abroad.

The smallest man is the "rich fool"—no thought of God—and the devil makes some very small men out of some Christians.

"The cares of this world and the deceitfulness of riches" turn many a Christian's head to please the devil and block the way of God.

And pleasure! The pleasure-seeker is "dead while she liveth," and if she be a church member, she is but a clog. God deliver us from clogs! She may reach heaven, but it will be "so as by fire."

We want "an abundant entrance"—want Lazarus to make room—and we shall dwell close with the "Father of the Faithful" evermore!

Let us think of God.

J. E. PHILLIPS.

Tupelo.

Thursday night, the 15th of November, our beloved pastor, S. G. Cooper, tendered his resignation. After much discussion and deliberation we decided we could not find any one who could, in every respect, fill his place, therefore, at the meeting of the church on Sunday, the 2d day of December, his resignation was rejected. Very much to our regret, after his sermon to-day, he again tendered his resignation, making it unconditional. We feel our loss keenly, knowing his place will be hard to fill.

He has done a fine work here during the ten years as our pastor. We were weak financially and numerically, had to depend on the Board to help pay his salary the first year, had no pastor's home, and a very dilapidated frame church house.

Our membership is now more than doubled, have a nice parsonage, a modern \$6,000 brick church, and employ pastor for two Sundays a month.

Bro. Cooper is sound in doctrine, consistent in practice, and has always been faithful in the discharge of every duty as a pastor.

May the Lord guide him in the future and bless his work wherever he may be.

W. E. PEGUES.

NOTES.

Bro. Vanlandingham has returned from Atlanta, Ga., where he has been several weeks, having his eyes operated upon, which was done successfully; and our brother is delighted to see his wife and children, whom he has not seen for six years. He is happy to look into the faces, also, of his old friends, whose features have been only a matter of memory all these years. He is loud in the praise of Dr. Vaughan, who so skillfully treated the case.

Bro. E. B. Miller is at home just now, superintending the completion of a handsome residence, which he and his father-in-law, brother Everhart, are erecting here.

Bro. A. J. Miller, the new pastor at Columbus, is taking well with his people in that classic city. He and they have sold the old parsonage and are building a new one.

Bro. T. C. Kincannon, the popular young pastor at Aberdeen, is succeeding well in his

charge, I hear. We are glad to hear so good a report, for two personal reasons: first, his excellent wife is the daughter of our beloved Dr. Bozeman—a former pastor of that church; second, the father of young Kincannon, Rev. J. T. Kincannon, of Virginia, and I were boys together, and preached for each other in revival meetings in the Old Dominion. He was a captain in the Confederate army, and acquitted himself well as a soldier and officer. We take pleasure in welcoming his son, as a minister to our State, and bid him God speed.

Bro. E. T. Moberly, a young married man and a preacher of good ability, is sojourning with relatives here just now, and is waiting for God's call to some of the pastorless churches who are looking around for a good minister to go in and out before them.

I take pleasure in mentioning another rising young man in our State—Prof. W. T. Lowrey—President of Mississippi College. He wishes to build a president's residence for our College. I wish to most heartily endorse the enterprise for three reasons: First, according to the proposition from Clinton we have no college until this and other improvements are made; second, it is the best paying endowment we can possibly have; third, the honor and dignity of the institution demand it.

Bro. M. K. Johnston, pastor at Starkville, buried his second son—a bright and promising boy of six or eight years. We tender our sympathy and earnest prayers to our beloved brother and sister.

Bro. Grace, our neighbor pastor at Macon, has been quite sick. We earnestly pray the good Lord to spare him to us many years yet.

M. V. N.

Charleston, Miss.

We have just closed a very pleasant and profitable meeting with Bro. J. D. Rice and his people at Charleston. Notwithstanding the rain and mud, the congregations were good. Two young ladies were baptized at the close of the meeting, and the church revived. It was a real pleasure to preach at each day service to about one hundred school children. This church will want a pastor at the close of the year. They want to locate this pastor in the town. May God lead some one to this field.

A. L. O'BRIANT.

Hardy, Miss.

The Convention Debt.

There remains yet unpaid \$884.20 of the subscriptions made to convention debt. Brethren, sisters, please do not let this matter fail. Do your best, men of Israel who have subscribed. There was little or no margin for failure of a single subscription. All must be paid or we can pay none. This was the agreement, and I am holding the entire amount until all have paid in. Why not a hundred men and women send me \$10.00 each or \$5.00 each, and let me close up the matter, interest and all? Brother, sister, won't you do it and help us go into the new century free as to this debt.

A. V. ROWE.

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1900.

"It is finished"—Another year's work. During the year, I have preached 191 sermons, baptized 27 persons with the church at New Albany, seen 54 baptized into churches with which I held meetings, attended S. B. Convention, the Miss. Bap. Convention, the B. Y. P. U. Convention and five associations, collected \$140.00 for missions and \$160.00 for the Orphanage, married 7 couples, buried 6 persons. Among those buried, was little Eugene, my name-sake, the second son of pastor M. K. Thornton and wife of Starkville on the 14th inst. It is hard to give up these little ones, and I weep with my dear brother and sister in the loss of their bright, beautiful, promising five year old boy. Mrs. Thornton and I are healthy and happy, and deeply desirous of doing more and better work in 1901.

May God bless His people everywhere.

E. E. THORNTON.

Dec. 31, 1900.

Mississippi College Endowment.

In the beginning of the century now just closed, the method and equipment of our colleges were vastly different from what we find at the beginning of the new century.

In the recent words of the distinguished president of Brown University, Dr. Faunce, education then, at the opening of the century, "aimed to teach the child what is true, hear him recite it, and give him a certificate or diploma;" while now, the "aim" is to "awaken the child's curiosity, attention and interest," seeking to induce the child to find out for himself what is true in nature, history and language and apply their knowledge to actual life." "Fifty years ago," he continues, "there was no laboratory in any American school; now, there is no high school without one," for "in our colleges the laboratory method has been applied to language and literature, as well as to science, and the seminar has become indispensable in serious research."

From these words and similar utterances of the distinguished school men it is easy to catch the trend of the colleges; and, in this instance, those who do not keep up with the "trend" are going to be left high and dry, as sure as the world stands.

We are all agreed that Mississippi College must keep abreast of the times as heretofore, and to do this she must be endowed (three or four times her present amount (about \$50,000) and that we can't wait fifty years to do it either; but it must be done right now, in the first years of the 20th century.

"How can this be done?" is the question in every mouth. "What plan shall we adopt?" passes all down the line of the rank and file of our Baptist hosts. Now plans are good, and a good plan will help on to a good house; but as the plan is not the house, so a plan to endow a college is not an endowment in hand.

Of course we must have a plan, and several have been suggested, and they are all very good; but we want the best—the very best—there is to be had, and in our humble judgment that very best plan is this: get a good strong man, many of whom we have, and put him in the field, about the time the present session of the College closes, to canvass the churches, the associations, the conventions, the rich and the poor, individually and collectively, by night and by day, on the railroad and in the country, soliciting cash and pledges.

At the same time let him induce fifty Baptists, to do for Mississippi College as Maj. Millsaps has done for Millsaps College, insure their lives for \$100,000 (\$2,000 apiece), making the policy payable to Mississippi College, and we will get the endowment that we so much need now.

If we do not do this, and by it, catch the eyes of some Rockefeller, who, and wisely, only helps those who try to help themselves, then our College must drag herself along at a poor dying rate, and in a few more decades, when other schools are handsomely equipped, and we are not, like some ill-fated vessel on the high seas, be abandoned to her fate.

But God forbid that any such calamity should befall the Baptists of Mississippi—yea, the State herself, and the world! We believe that a school that has the record, for turning out men, behind her, that Mississippi College has, scanty as her resources have been, will be so equipped for future work, that, our boys, go where they will, can find no better spot, on this earth, to pursue a college course, than beneath the same towering oaks, and in the same classic halls, that have fed the flames of aspiring manhood for the last half of the best century the educational world has seen.

The Sunday Law Enforced.

A special from Canton on Monday, the 17th instant, says that on Sunday, the 16th, by

special order of Judge Powell, all stores, fruit stands, barber shops, grocery stores, saloons and livery stables were closed hard and fast—that even the drug stores were not permitted to sell anything but medicines.

Now, if we were not editing a religious newspaper, we would feel like throwing up our hats and shouting to the top of our voice, "Hurrah! for Judge Powell"; but we refrain from such undignified expression of our joyful emotion, under the circumstances above named.

In issuing this order, the distinguished Judge has only done his duty; but men deserve praise for doing duty sometimes. There is no greater menace to good order, to our homes, to society, to the commonwealth, than the wholesale disregard, on the part of our people, for the Sunday law.

To be sure, with the Sabbath as a religious institution the State has nothing to do, nor can have; but with the Sabbath as a civil institution, the State has everything to do that is done.

When you have read the Sunday law, so easily understood, and have recovered from your astonishment at its gross violation, can you tell, for the life of you, how it is that any sheriff, grand juror, or any other kind of official in Mississippi, whose sworn duty it is to enforce the law, as found on the statute book, all law, without fear or favor, should have to await the order of some judge of the courts, before, he takes into custody these open violators of the law, "against the peace and dignity of the State."

In the city of Jackson, for instance, it is constantly being thrown up to us that one can buy anything he wants on Sunday, from a steam engine down to a "blind tiger." We do know that some grocery stores, fruit stands, livery stables and drug stores—there is one, however, where nothing but medicines can be bought—are open on Sundays, in open and most flagrant violation of one of the plainest and best laws found in the Code.

If the law can be enforced in Canton, it can be enforced in Jackson, and over every other inch of Mississippi soil; and we shall be greatly disappointed, when the Circuit Court of Hinds county convenes, in a few days, with his Honor Judge Robert Powell on the bench, if Jackson does not witness a closing up similar to that enjoyed by Canton. If this is not what courts, at great expenditure of money, are for—to investigate the violation of law and punishing the offender, high and low—then what are they for? We are not allowed to discriminate, and say this or that law is not to be enforced; but every law must be enforced, the Sunday law against keeping open business houses, as well as the law against stealing or murder.

As we start into the new century, let our judges, district attorneys, grand juries, sheriffs, and all those in authority, remember the Sunday law to enforce it against any and all violation, from one side of the State to the other, not in the interest of religion; but in the interest of our homes, of our manhood and womanhood, in the interest of law and order—in the interest of the State itself, if you please.

January 3.

1901

Our Sunday Schools.

Their Weak Points.

With all the progress made in Sunday-school helps, plans and methods, there are yet many weak points in the system that can and of right ought to be corrected. And there are not a few who look upon the whole Sunday-school work with a suspicion of failure, because of their weak points.

Of course, there are more strong points than weak ones; but for the present we pass them, as they are not under discussion now.

In order to get at just what we want, we are going to ask—we do now ask—Brother Brown, of Kosciusko; Bro. Buck, of Jackson; Brother Sample, of Summit; Brother Miller, of Hazlehurst; Brother Flake, of Winona; Brother Anderson, of Vicksburg, and Prof. Eager, of Clinton, to give us what they regard as the weak points in our schools, with as much brevity as possible—say 200 words or less.

We will not be able to publish all these in one week, but we will in two or three, if the brethren stick to the "point" of the discussion, as they will; after which, when the returns are all in, and the weak points are all pointed out, we want Prof. Ellett, of Blue Mountain, to review these several opinions, giving us "the conclusion of the whole matter."

All these brethren are practical Sunday-school men and laymen, and we may expect some good reading in what they may say upon this very interesting subject.

Brookhaven.

I am just home from Kentwood, La. Our church there is doing well. We have just painted the church house. Finished paying for our organ; and the salary for 1900 is paid in full, and in addition, the Ladies Society sent Mrs. Purser a nice present. We are hopeful for the future prosperity of our church here in Brookhaven.

Your brother,

R. H. PURSER.

THE BAPTIST.

Eastfork.

You may put the church at Gillsburg down as paying pastor in full, and giving him a fine willow rocker besides. "Go thou other churches and do likewise."

We are now making ready to build a new church house at Tangipahoa. If anybody who reads this wants to help us, please send it to me at East Fork. If no help comes we are going to build, ourselves.

May God greatly bless editor and paper—and every other object that is for the glory of God and the betterment of the world.

J. H. LANE.

Trip to Laurel.

Christmas eve night I left for Laurel, a thriving little city on the N. O. & N. E. R. R., to spend Christmas with two of my sons. I found they were doing a nice business there, the youngest running the business, while the other is cashier of The Peoples' Bank. That bank is building a new bank building that will be the finest on the N. O. & N. E. south of Meridian. There is one brick just completed and nineteen brick stores in course of construction, with sand on the ground to build two others. Large number of new residences going up and some of them fine ones. \$250,000 cotton factory and an oil mill just completed.

The Methodists, Presbyterians, Episcopalians and Catholics have houses of worship there, but the Baptists are without a house. This is a place that should not be neglected, for it is growing in population and business enterprises faster than any place I know of. I left here Monday night and returned Thursday night, and never heard an oath or saw a man under the influence of liquor—Christmas day looked like Sunday in Laurel. That speaks much for prohibition. Laurel has a live newspaper man and his paper shows he is for building up the city and does not neglect the morals.

W. H. PATTON.

A Word From Bro. Finley.

I came to Texas on the 20th. Am spending the Holidays with my children. I will

only be away from my field twenty-one days. I hope to be able to accomplish much more next year than the past. I have been doing foundation work the past year and hope to be able to enter the 20th century and build extensively. I am enlisting the preachers in the distribution of our denominational books and tracts. It is a fact that Baptists are called upon everywhere to give up their distinctive principles, which means to give up our existence and die. The very people who ask us to surrender our fundamental doctrines, will not so much as give up the very least of their non essentials. I fully believe, that one of the first things to be done in the beginning of the 20th century, is to make our own people fully acquainted with our peculiar and distinctive differences from other denominations.

One of the best books outside of the Bible for this work is Baptist Why and Why Not, published by our S. S. Board, Nashville, Tenn. Every Baptist family ought to have that book in their homes, and every Baptist who is able ought to buy a copy to loan to his neighbors who are not Baptists. There are other valuable campaign books which I have found valuable; such as Behind the Scenes, Before the Foot-Lights, Baptist Short Method, Origin of Baptists and Little Baptist, with many others too tedious to mention.

If all of our pastors will see that their members are supplied with sound and healthy literature, then the Colporteur can give his entire time to the destitute.

H. L. FINLEY.

From Error's Chains.

We have received a copy of this book, just from the press. It is printed on good paper, from clear and beautiful type, bound in good cloth and contains 400 pages, with one fine, half-tone engraving as frontispiece. It is a well told story of the religious struggles of an accomplished young lady in her religious experience, in which is woven a great deal of truth which is held by the Baptists and which needs emphasizing at the present time. In its doctrinal teachings it is sound, though perhaps some of our people might be disposed to controvert some of its positions. It is well worth a careful reading. Send one dollar and get a copy postpaid.

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Ladies' extra heavy walking or rainy day Skirts, eight rows stitching around bottom, colors oxford and black, fit and hang perfectly. Only \$3.50 each.

Waists.

French flannel Waists, trimmed in soutache braid, all sizes and colors. Special price, \$1.95 each.

Umbrellas.

Ladies' Umbrellas, mercerized covers, steel rods; beautiful assortment of handles; regular \$1.50 quality. Now on sale at \$1.00 each.

Underwear.

All grades and all Prices. SPECIAL VALUES. Ladies' heavy Egyptian ribbed Vests and Pants at 50 cents per suit. Children's union suits, 25c, 50c and 75 cents. Ladies' heavy fleece-lined Vests and Pants, at 95c per suit.

Millinery.

We sell more Millinery than all other Jackson stores put together. You can buy in our store the finest Millinery at the lowest prices. We sell all our Millinery on the small-profit plan.

Ladies' Walking Hats, 50c, 75c, \$1.00, \$1.50 and \$1.75.

All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.

Dress Goods.

We name a few of our many bargains in Dress Goods. 38-inch Venetians, all wool worth 75c, now on sale at 50 cents a yard.

52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.

Black Cheviot Serges at 50c, 75c and \$1 a yard.

Eiderdowns at 35c, 45c, 50c and 60c a yard.

The Home.

Keeping Festival.

We deck our halls with garlands gay
In honor of earth's fairest day.
And smile and glow and know delight,
Beside the yule logs sparkling light.
With fairest fruits and vintage stored
We fill the shining festal board.
And with old friends and kinsmen gay
Make merry on the Christmas Day.

We send fair gifts to absent ones
Whom love's e'er finds, though far from home,
And not forgetful of the poor,
Give generously of all our store.

Within our hearts hope's flowers blow
And strife and hate lie buried low.
And casting from us every fear
We revel in the Christmas cheer.

Then while our hearts keep festival
In humble cot and palace hall,
Oh, let us not forget the hearts
That dwell from all sweet joys apart.
Hearts burdened with a sense of wrong
And drooping 'neath sad failures' scorn.
That more than gifts need kindly smiles
To light the way, the weary while.

For this dear sake, for whom we keep
Fair Christmas tide with memories
Sweet,
Cheer some sad brother's heart to day,
And lead him through the darkened way.

Bid him look up and see the light
That streams for him above the night,
Then will all hearts keep festival
In humble cot and palace hall.

—Eron Otha Gregory.

Warning to Young Men.

While doing pastoral work the letter below was handed to me by the saddest mother whom it has ever been my privilege to meet.

The event which brought on the trouble happened on the third Sunday in October, 1900, in this county, at a Methodist church, near where I preach.

It is a letter of Robert Soules to his mother a few hours after he had killed Ed. Speights, one of his warmest friends.

Ed. was in a tussle with Robert's brother and cousin who were trying to get him off the church yard because he was drunk.

Robert, so drunk that he knew not what he was doing, supposed that they were fighting. He rushed to the scene, and at the point of his pistol, commanded a separation, on which he fired the fatal shot in spite of efforts to stop him.

In his letter Robert speaks of Dora, Stella, Alma, and Annie, his sisters. He speaks of papa, a so Ed., his little ten-year-old brother.

H. speaks of the poor mother of the man whom he had killed, and his sister. This mother was a widow, she and her daughter depending on the labor of the killed man for support.

Read and take warning:

DEAR MOTHER—I will write you a few lines to let you hear from me. God bless you, mamma; there is not a minute but what I think of you.

Oh, mamma, I am in trouble; no peace on earth for me; my heart is broken now; oh, mamma, if I was just back with you all, how happy I would be; just to think I have to give you all up; it breaks my heart! If I had only listened to you and papa, I would not have been in this trouble.

Kiss the children for me. Tell Ed. he can have my little hatchet; mamma, don't you all forget me; I will never forget you all. I am not worthy to be called your son, I had rather be dead.

Mamma, tell Dora and Stella God bless them and pray for me.

God bless the man's mother and sister; I would be willing to work for them as long as I live.

Papa, have you forgotten me? God bless you. If I was just back home!

Mamma, I know you will get tired reading this; no peace on earth for me. I had not a hard thought against that poor man. I was a friend to him. God bless him, and help us both meet in heaven. Oh God, my mother! give her strength and help. Oh, mamma, my heart is broken.

Mamma, tell everybody to pray for me. Mamma, don't you all forget me, my dear mother.

Alma, Annie and Ed., God bless you all.

Ed., you can have my little trunk. Be kind to mamma and papa, and each other. God bless you all. Say your prayers every night and think of me. Tears are running down my face; it nearly kills me because I can't be with you all.

Ed., be a good boy and never do wrong.

Well, I will close.

From your son,

ROBERT SOULES.

P. S. — Trouble, trouble, no peace on earth for me. Oh mother, do not forget me. I have prayed God to make it only a dream. Oh God, bury it in my mind for the best. God knows I did not have a hard thought against that poor man.

Robert's mother is a high-minded, cultured, Christian lady. Weigh up her sorrows; weigh up the sorrows of these sisters and brothers; of Robert himself, of the bereaved mother and family; add to this the sorrow of the near relatives and friends! Add to this the lost life and perhaps lost soul!

Methinks either of these items

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Ed., be a good boy and never do wrong.

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would pull down in the scales as mountains of stone.

Collect them, take the weight of the whole; the aggregate would outweigh ten thousand worlds like this!!!

Yet this is the price these sorrowing friends must pay for, one drink of whisky.

Ah, friends! how long will we permit this monster, strong drink, to commit such outrages on our homes?

We who claim to be in the land of the free and the home of the brave, shall we stand still and see him march through at the head of a mighty host of soldiers unmolested? God forbid.

Friends of peace, awake! arise! The battle is on! The enemy, King Intemperance, is laying waste our precious homes. He is taking as his spoils 100,000 human souls each year and \$1,200,000,000 (dollars). Awake!!

"And he went up to the chamber over the gate and wept."

Sometimes that is all a man wants—just room enough to cry in, for his is a broken heart; the world is a deceitful place, time is a liar, victories are defeats. And as David went, not after he had gotten to the place, but on the road, when he did not mean to do it, and he wanted nobody to hear him—on the road he broke down and said,

"O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Not the traitor, not the revolter—the son still; and it is just so with us and the great Father-King. He might call us rebels, revolters, anarchists, leaders of rebellion, heads of confusion,

Good news from Indianola—fourteen received for baptism, and two restored to fellowship; ten, or twelve baptized last night and more to follow. Church much revived.

JOHN L. JOENSON.

INDIANOLA.

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traitors unfit to live, but that infinite heart of his finds expression in pathos deeper than a mother's pity: "This, my son, was dead, and is alive again; he was lost and is found."—Major Whittle.

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INDIANOLA.

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| THE BAPTIST, Success, Current Literature, McClure's | 4 75 |
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We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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REV. EDGAR E. FOLK, M. D., Editor, Baptist and Reflector, Nashville, Tenn.: The Inhaler has saved me, I believe, from many a threat of cold, besides relieving catarrh, headache, etc.

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(We recommend above Company as thoroughly reliable.)—EDITOR.

January 3,

Ministers and Churches.

MACON.

For three weeks past I have been confined to my room, and most of the time to my bed with erysipelas in my left ankle and leg. I have suffered much, but have had the presence of "The Comforter" with me, continually, and the kindness and sympathy of my people during this affliction could not be surpassed. Every possible attention possible was given by them and by kind physicians, and with these advantages, and the tender nursing of a faithful wife, I feel I have safely passed the crisis.

I was able to go over to my church Sunday morning and ask my people for fifty dollars for the Jackson church and for State Missions, and they quickly and cheerfully gave nearly double the amount asked for. Noble people.

Hopefully yours,
W. C. GRACE.

BROOKHAVEN.

Well, it's an old story, repeated, "the half had not been told." In fact, they had not told us anything at all about it. So last night, without the least warning, about seventy-five persons came to our house. The social feature of the meeting was excellent, for they remained long enough for us to have a good hand shake, and to feel in our hearts "God bless you," come again. But the two things that you ought to have seen after they went away, was our faces and our store-room. So the question comes again, "Where shall we bestow all of our goods?"

Out of the depths of our hearts, we all say God bless these good, cheerful people and make us worthy of their kind treatment.

R. H. PERSH.

HARRISON.

I have been unanimously called to Harrison again for next year; also to two other of the churches I served this year. The B. Y. P. U. of this church meets twice a week. The interest is good. We are planning to build a baptistery. The brethren think it best not to have the 5th Sunday meeting in December, as published in the minutes of the Association. We wish to have the meeting embracing 5th Sunday in April next, in the interest of the 20th Century movement. Program will be arranged in due time.

W. I. HARGIS.

MOSSPOINT AND SCRANTON.

I want to say a word for our

coast field. The carpenter, and paper-hanger, and painter are hard at work on our church house, and when the work is done we will have a neat, up-to-date building for the money. The good people are happy to think that it could be done and so easily done. Moss-point has raised \$17.49 per member—and not hurt. Done it without a murmur. State and Foreign Missions, Sunday School Mississippi College and Orphans' Home have each been remembered, and the pastor's salary paid at the end of each month, and the poor and the sick have been substantially remembered. The South is noted for high attainment, in socialism and philanthropy and supreme patriotism to principle and we are well in the ring. There are no better people anywhere to be found than on the Coast. It is said that what aman eats has much to do with his character, and that fish and oysters and yellow potatoes and good warm biscuits well saturated with the best of coffee will go far on the road to happiness and prosperity. Our treasurer has already given us to understand that we are to take turkey with him and his better-half Christmas. We had a good day at Scranton on the 2nd Sunday. Four additions; making seven during the year. They are more hopeful and will come to the front. They want to get a church bell and build a pastorium next year, and then locate a pastor for all his time, and then go marching on to glory.

The good ladies of Scranton stole a march on us the other evening, and before we could say come in, how-do ye do, the house was literally crowded with many good people and much good things. All just for fun, and we had it and are still having it, for the meal in the barrel and the coffee in the sack and the hundred other good things doesn't seem to diminish.

I have such church papers on my table, and THE BAPTIST is as clean and newsy and helpful as the best. I am delighted with the Baptist people of our State. I am at home. The climate suits me, I am here to stay. I am greatly interested in all our work. Hope you a happy Christmas. I like you for your work's sake.

B. L. MITCHELL.

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FRANK J. CHENEY.

Sworn to before me and subscribed to my presence, this 6th day of December, A. D., 1895.

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Deaths.

Janie Lea.

December, 26th, 1900, 8 p. m., the noble spirit of Miss Janie Lea went home to God. She was the daughter of Bro. and Sister Wilford Z. Lea, and was a Christian of marked piety and consecration. The writer was her pastor five years and numbered her among his best friends. Her acts of kindness were beautiful and will linger as sweet incense. Among her last testimonies was this: "I love the Savior more than all the world."

Miss Janie was a great-grand daughter of that Godly woman, Margaret Clay, and their bodies sleep in the same cemetery.

T. C. SCHILLING.

Mrs. Hallie Barton, wife of C. S. Barton, passed away from this earth of sorrow to the land of peace, on the 4th of Nov. 1900. I knew her for some years and can truly say her life was an exemplary life. She leaves a kind father and mother, several brothers and sisters and a devoted husband to mourn her loss. Weep not kind ones and dear ones, for you can go to her if you prepare to meet that God whom she trusted.

J. S. THREKELD.

In Memoriam.

At her home near Abbeville, Miss. Mrs. Jane E. Crosby passed away after several months of severe suffering.

It was on the morning of the 19th of December that she bid adieu to earthly ties and scenes. She was a member of the Abbeville Baptist church, and had been a believer in Christ for about 30 years. Her husband and oldest son had preceded her. She leaves two sons and three daughters. She was 51 years old. Gentle hands laid her to rest in the Abbeville cemetery, on the afternoon of the 30th of December.

W. J. HARGIS.

An Afflicted Family.

Wm. P. Cooper, was born July 27, 1837; was married to Martha E. Murf, Lawrens Co., S. C.; was baptized Aug. 31, 1853; died in Monroe Co. Miss., July 13, 1900.

He was a man of transparent honesty, deep convictions, firm in his faith in Bible truth and died in peace.

Mattie Luola, daughter of Wm. P. Cooper, was born June 10, 1875; baptized Oct. 16, 1892; died Aug. 16, 1900. She was a superior Christian character and gave promise of a long and useful life—was to have been married in a few weeks.

Wm. Randolph, son of Wm. Cooper, was born Dec. 10, 1862; professed a hope in Christ but never joined any church—was liberal in contributions for church purposes. Died after a long spell of fever Sept. 9, 1900. He leaves a wife and two children.

John Curtis, grandson of Wm. P. Cooper, was born June 22, 1899; died at Carbon Hill, Ala., Aug. 18, 1900.

Few have been the families that were so sorely bereft in so short a time. Miss Luola's marriage had been postponed on account of sickness and death. How dark would be the world if we could

not look up to God! How gracious in Him to work all things together for good to them who love him.

Humbly,
R. A. COOPER.

Mary Z. Stone.

Mary Z. Stone, the wife of Elder J. D. Stone, of Pleasant Hill, Miss., was called to her reward, November 23, 1900. Born June 12, 1845, in Sumpter county, Ala. When a child moved with her parents to Lauderdale county, Miss. Converted in early girlhood, she was baptized into the fellowship of Ebenezer church, Lauderdale county, Miss., July 4, 1867. She was married to Rev. J. D. Stone, from this union were born eight children, six of whom survive her, four sons and two daughters.

Sister Stone was a model of earnest piety, of self sacrifice, and loyalty to duty in all the relations of life. Her faith was firm in Christ as her personal Savior. Her spirit was gentle and her life was adorned by the fruits of the Spirit. Her self-sacrificing disposition was manifest in the encouragement and helpfulness which she gave her husband that he might preach the Gospel. The cost was not counted if she could promote his usefulness and serve the Master. In her home as a wife and mother, she was quiet, loving, sympathetic and orderly. Her love of home and her children was beautiful. She stamped the impress of her piety upon them. Her Christly influence will ever remain with them as a heavenly benediction. She was truly the friend of the afflicted and the needy. A veritable sister of charity to the poor, and a comfort to those in distress. Her hospitality was known to all her neighbors, and the highest return they could give was to imitate her example. But her beautiful life is completed. She has gone to a higher service and a resting place with her Lord. She is not dead but has changed her residence where her soul is unfettered and her spirit is laved in the Light of God. All is far better now.

The Lord deal gently with our bereaved brother, and the children in the loss of mother.

Marriages.

White-Robinson.

At the residence of Dr. Van Robinson, Dec. 16th, 1900, at 11.30 a. m., Mr. Wylie E. White, of Good Hope, Miss., and Miss Lucy Robinson, of Rankin county, Miss., T. E. Morris, officiating.

Foust-Ales.

At the home of the bride's mother, six miles west of Oxford, Mr. E. M. Foust and Miss Daisy Ales, were united in marriage at 2 p. m., Dec. 1900.

W. I. HARGIS.

Alford-Boyd.

Married at the home of the bride's stepfather, Mr. Buck Brewer, on Topisaw in Lawrence county on the night of Dec. 23, A. D., 1900. Rev. B. Y. Alford and Miss Bettie Boyd were united in matrimony, the writer officiating. May their pathway be strewn with flowers of peace, love and prosperity.

A. F. DAVIS.

Gowen-Martin.

At the home of the bride, in Harrison, Miss., Mr. Emerie Gowen and Miss Minnie Martin, were united in marriage on the evening of Dec. 25, 1900, at 8 o'clock.

W. I. HARGIS.

Hailey-Holcomb.

In the western part of Lafayette county, at the home of the bride's sister, Mrs. Walters, Mr. W. M. Hailey and Miss Roxie Holcomb, were united in marriage at 7 o'clock p. m., Dec. 12. May happiness and success attend all these.

W. I. HARGIS.

Henderson-Sullivan.

At the bride's home near Okolona, on the 16th inst., Mr. D. Lee Henderson to Miss Lucy Lee Sullivan, the writer officiating. God bless them.

Wainwright-Lyon.

At the Tupelo Hotel, Tupelo, Miss., on the night of the 25th inst., Mr. Arthur Wainwright, of Egypt, Miss., to Miss Jewel Lyon, of Okolona, Miss.

Haygood-Arnold.

At the home of the bride's brother, J. H. Arnold, at Guntown, Miss., Mr. W. T. Haygood and Miss Florence J. Arnold were united in wedlock on the evening of the 26th inst., the writer performing the ceremony. May the Holy Spirit guide them along life's pathway.

W. N. SWAIN.

Harrison.

Several brethren have promised to make effort for our help in the erection of our church building at Harrison. Please let them, one and all, see to it now, as it is about the time named. The Lord speed.

J. E. PHILLIPS.

From West Point.

On last Wednesday night the West Point Baptist church recognized Bro. R. C. Blalock as called of God to the gospel ministry, also gave him a hearty recommendation to the Seminary at Louisville, Ky., where he is soon to enter in the Th. M. course.

Bro. Blalock is a man of good qualities, energetic, modest, deep piety and sound in Bible faith. This will be pleasing news to his many friends in Mississippi, that after struggling for several years with this perplexing problem he now unconditionally surrenders as God's faithful servant.

We had hoped that Bro. Bagby would become our pastor. God rules otherwise. Join us in praying that He may show us the way of duty and send the right man to lead His people.

I am at home for some weeks arranging a dwelling for Mrs. Miller and the little ones. Will be

ready for evangelistic services from about February 1, or before, in case of special call.

THE BAPTIST is growing in power and popularity. God is blessing our hard-working editor. We rejoice in Bro. Bailey's hope and energy as the new year and century dawn upon us.

E. B. MILLER.

Yazoo City.

The contract for our new house of worship was let on the evening of 26th. After long and patient deliberation it was decided to leave off our Sunday School rooms for the present, which will reduce the cost of building \$2,000.00. The church properly finished, will cost us \$5,647.00.

We are in great need just now of at least \$500.00 from our brethren in the State. This much help from the denomination would place us in position to carry a moderate debt and small interest account.

Many have given me subscriptions which I count as cash in our present resources.

Quite a number of these have promised to help when the work is begun or early in the new year.

Brother, the work will begin as soon as the contractor can make his arrangements; the new year is upon us. If you have made a subscription please pay it as soon as possible. If you have promised to help us when it is needed, please help now. If you have done neither, please help anyway.

We were generously remembered by our people at Christmas time. No pastor's family in the State has received more practical evidence of real appreciation than the one at Yazoo City. I feel strengthened and greatly encouraged for the new century's work. I thank God for good people and a place to serve.

Truly,

W. J. DERRICK.

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January 3,

Woman's Work.

Won't You Love Him?

BY REV. E. PAYSON HAMMOND.

When in Scotland I heard a touching story, showing how this question was used in leading a sceptic to the feet of Jesus. I was acquainted with the father of Bessie. I pray that those who read this paper may be sure, first of all, that they love Christ themselves, and then try to do what they can to get their friends to love him too. To be a Christian is to love your best "Friend."

"Which of all our friends to save? Could he would have shed his blood? But this Jesus died to have us Reconciled in him to God."

A simple question like this may cause some careless one to feel that Jesus has "loved us and given himself for us," who in later years may be able to relate an experience like the following:

"As I stepped upon the platform of the railway station, I heard the words, 'Norman, is this you?' I turned and looked at the speaker. It was an old classmate, whom I had not seen for years. We were soon in the carriage on the way to his home. I looked at him and said: 'Richard, how you have changed.'"

"Yes, Norman, there have been many changes with me since we last met," and, pointing to his head, he said, "the greatest has been here."

That evening, as we were walking in the conservatory, he said to me, 'Norman, I have yet a treasure to show you, almost the greatest one I have. Can you guess?'

"When we went back to the drawingroom he showed me his beautiful little Bessie. I was not fond of children, at least I thought so; but strangely did the little maiden win her way to my heart."

"That evening we became warm friends. She loved me, because when she asked papa, he said he did."

That next day we all went out for a drive. Little Bessie was bright and beautiful as the day. But I was talking to her father, I said something about him who had led the only pure life on earth. Richard said not a word in reply, but motioned me to look at Bessie. She was looking into my face with a gaze of surprise—an expression, such as I shall never forget. No, no, one spoke. Then the little maid burst into a flood of tears, and I felt ashamed that in the presence of one so pure I should have spoken what she had never heard before.

Then she looked at me in a pitying way and said, "I thought you loved Jesus; oh, could you have said that of him? During the rest of the drive she lay upon her father's bosom in silence. No one spoke."

"The next morning I was alone in my room. A strange feeling came over me, when suddenly little Bessie was at my side. She came up close to me and looked me full in the face, saying, 'Won't you love my Jesus? The next morning and the next, she came and asked the same question.'"

"I did not answer her. Though I remained two weeks in her father's house she never spoke upon the subject at any other time. One morning as she spoke that same question, I said, 'Tell me how, Bessie.' In a moment she was on my knee, and the words that flowed from her lips as she told the story of Christ's love, never, never shall I forget. Tears filled my eyes; but there was a smile upon her countenance as she spoke of the great love of Christ in giving himself to die for us. She never seemed weary of telling of his suffering on the cross, and how he wore a crown of thorns for us, that we might wear a crown of joy in heaven."

"One morning she did not come. No little feet came pattering along the hall, no little hand was clasped in mine, but her father came, saying, 'Bessie is very ill. Come and tell me what it is.' I soon saw that it was scarlet fever. The doctor said the same. For two days we watched over her, then she opened her eyes and smiling, said, 'Dear Uncle Norman, won't you love my Jesus? Mamma loves him, papa loves him and I love him. I am going now to live with him forever in the beautiful heaven above, and I want to tell him that you will love him too, and meet us there.'"

"Won't you love him? 'Little Bessie,' said I, 'tell him that my heart and life are his forever.' Then, with a face lighted up with joy, as if she was almost looking through the very gates of heaven, and as if she was really speaking with the loving Savior, she said, 'I am happy now. Now I come to live with thee, dear Lord Jesus.' And soon, with a heavenly smile, and without a struggle, she fell asleep in Jesus to awake in his presence, where is fulness of joy, and at his right hand, where are pleasures forevermore."

How can we keep the tears from falling in our eyes as we hear a touching story like this? I should think, my dear young friend, that you, too, would love the Savior. His

words to you are, "A new heart will I give you, and a new spirit will I put within you."

All this will God do because his dear Son has taken the punishment for your sins. I pray that you may be led by the words of this Christian child to give yourself to him who suffered so much for us. Will you not take this simple prayer upon your lips, and make it your own?

"O Lord, help me to feel what a sinner I have been not to love, as I should, thy dear Son, who endured the hiding of his father's face that I might be made happy here and hereafter."

The Negro Boy.

The world should not pass judgment upon the negro, and especially the negro youth, too quickly or too harshly. The negro boy has obstacles, discouragements, and temptations to battle with that are little known to those not situated as he is. When a white boy undertakes a task, it is taken for granted that he will succeed. On the other hand, people are usually surprised if the negro boy does not fail. In a word, the negro youth starts out with the presumption against him.

The influence of ancestry, however, is important in helping forward any individual or race, if too much reliance is not placed upon it. Those who constantly direct attention to the negro youth's moral weaknesses, and compare his advancement with that of white youths, do not consider the influence of the memories which cling about the old family homesteads. I have no idea, as I have stated elsewhere, who my grandmother was. I have or have had uncles and aunts and cousins, but I have no knowledge as to where most of them are. My case will illustrate that of hundreds of thousands of black people in every part of our country. The very fact that the white boy is conscious that, if he fails in life, he will disgrace the whole family record, extending back through many generations, is of tremendous value in helping him to resist temptations. The fact that the individual has behind him and surrounding him proud family history and connection serves as a stimulus to help him overcome obstacles when striving for success.

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Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine: but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

N. D. COLEMAN.

Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

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Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

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MRS. M. J. MOORE SOLD ROUNDLAP AND SQUARE COTTON WITH THAT RESULT.

Mrs. M. J. Moore, a business woman of Yalobusha County, Miss., who conducts two plantations on which she makes about 100 bales of cotton a year, August 15 last wrote to the Oakland Gin Co.: "During the past season, I had the cotton raised on my place near town, ginned at your gin and put up on your roundlap bale press, but all the cotton raised on my Yalobusha plantation was put up in the old fashioned square bale. Believing that the price of cotton would be much higher in the spring after the shortness of the crop was fully realized than it was bringing at the time it was ginned, I concluded to hold, and did not sell until late in the spring."

"I put my roundlap and square cotton on the market at the same time, the grades of each being the same, and sold both lots to Messrs. Harvey, Black & Co., their bids on both kinds being the highest made. I got 9 cents for my square cotton and 9 3/4 cents for my roundlap cotton."

"I watched the cotton markets here very carefully during the past season, and the roundlap cotton always brought a premium of from 1-2 cent 3-4 cent more than the square bales of bales the same grade."

Temperance.

Where Shoe Money Had Gone.

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into the store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?"

"I want a pair of shoes for the little girl."

"What number?"

"She is twelve years old."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town today and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

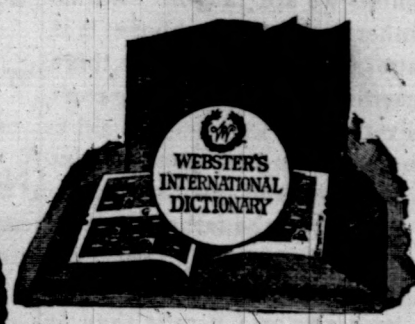
A Fallacious Argument.

One of the strongest pieces of reasoning we have seen lately is that offered by the advocates of the army canteen, who say they favor this institution, because they wish to decrease the amount of drunkenness among the soldiers. Will anybody tell how drunkenness is to be decreased by placing the facilities for getting drunk as convenient as possible for the soldiers? Common sense would teach that the words of a soldier at the front must be true when he says:

"In no way does the existence of a canteen, selling intoxicating drinks, operate as a restraint upon the drinking indulged in; rather, it forms one more convenient agency, whereby, under official sanction, the drink traffic reaches and not in a few instances ruins our soldier pioneers."

Facts show that it acts as a training school, in which many learn to drink. The canteen is the safe resort when the money has been spent in the bar-rooms in many cases. It is made attractive and popular to patronize the canteen because the profits are spent on the soldiers' mess, so they drink in order to have better fare. This is an official enticement to form the drink habit. These, with many other arguments, could be offered to show how the canteens increase instead of decrease drinking among soldiers, and still this hypocritical excuse is being made

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Offer No. 2—For orders for only 22 "Words of Comfort" (any binding), we present you free, 1 Webster's International Dictionary, with Geographical Dictionary and Dictionary of History, full Russia leather binding, full patent index, and cannot be had for less than \$15. Besides, you receive the usual commission.

Offer No. 3—For orders for only 63 "Words of Comfort" (any binding), we present you free, 1 Superior Crest Bicycle (lady's or gentleman's), fully guaranteed, and cannot be had for less than \$50. Besides, you receive the usual commission.

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MENTION THIS PAPER.

by those who favor their existence. The same argument could be used for gambling places and houses of prostitution, forms of vice so prevalent among soldiers, both of which flourish where soldiers are stationed. According to this reasoning all our State colleges, universities and schools of all grades should have canteens to lessen the drinking and brothels to decrease the vice. Absurd, foolish, utterly ridiculous are any such pretensions, and it is marvelous that men should have the audacity to believe that the public could be deceived with such arguments.

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Baptist Young People.

We are here, by the divine appointment, by the hundreds of thousands, and pretty soon, we will be the old people, and the kind of old people we grow up to be will depend largely on the kind of young people we are.

If we do as well as our fathers have done, we, in the loose age upon which we have fallen, will have to be up and doing; for, "there were giants in those days."

If to our devotional meetings in our work, we will go on unto perfection and take the Christian Culture Courses, making it a habit until it becomes a part of you, we will get much that will quicken our energies, revive our devotion, and sharpen our appetite for holy things.

Next week we want a symposium on "How We Conduct Our Meetings from the leaders, presidents, corresponding secretaries, or pastors of the following Unions: Mt. Olive (Geeville); New Albany; Kosciusko; Crystal Springs; Clinton; Vicksburg (Calvary), and Natchez. What we want is not *how* a Union ought to conduct its meetings, but rather *how* it is done in your respective Unions. Tell it just as it is, in as few words as you can, to make it read and profitable—say 200 words thereabout.

Starkville has organized a Union and gone to work, and so the work goes marching on and will, until every church takes up the work, the educational, as well as the devotional. Who'll be next to organize? The first of the year and the new century would be a mighty good time to begin.

It may be that, some do not know just what a Union is anyhow—well, in that case, organize one, and stand off and look at it until you decide what it is.

The B. Y. P. U. Quarterly lies before us. Of its kind there is nothing yet, in our opinion quite so good.

We repeat our criticism, when it came out three months ago: it is disappointing, not in what it contains, but in what it does not contain. It ought to take up the Christian Culture work, in addition to what it now has.

The young Baptists of the South where this Quarterly circulates, need to take a course of study in Baptist Doctrine and Missions as

well as the young Baptists of any other part of the world.

Just because our fathers now are the best Baptists in the world does not argue that their children will be unless we are taught. We do not inherit Baptist backbone; it is a matter of growth after once there is something to grow—nothing can't grow very fast.

The children have more to hinder the growth of Baptist principles now, than the fathers had in their day. Of conceiving *isms* now a days there is no visible end, and it is harder to be a Baptist than it once was. Hence, the necessity of using every means presenting to indoctrinate our young Baptists in the South.

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